

RELIGIOUS INQUIRER.

COME NOW, AND LET US REASON TOGETHER.—ISAIAH 1. 18.

EDITED BY REV. R. CARRIQUE.—PUBLISHED BY AN ASSOCIATION OF GENTLEMEN.

VOL. II.]

HARTFORD, (CONN.) AUGUST 9, 1823.

[NO. 20.]

CONTRAST

CALVINISTIC DOCTRINE AND PREACHING.

"I, even I am the LORD, and beside me there is no Saviour."

"There is no God else beside me, a just God and a Saviour. There is none beside me. Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall confess. Salvation shall come in the Lord unto righteousness and strength."

The orthodox clergy, so called, have long labored to establish in the minds of mankind, the idea that God is an absolute Sovereign, and possesses by virtue of his sovereignty, the right to dispose of all creatures and beings which he has made, in a way and manner most congenial with his own will and purposes, without any regard to their welfare, or well being. As therefore, all creatures were made by His omnipotent hand, and are entirely dependent on Him for their very existence, He has the indisputable right to do with them in time and eternity as He thinks proper, and no one has a right to find fault, or even to inquire, wherefore, or what doest thou. Hence it has ever been contended that salvation is solely and entirely of God, according to his own purpose and grace, without any regard to the works, or faith of the creature.

Guided by this notion, the framers of the famous Saybrook Platform, as also the Westminster Assembly of divines, have given the world the following articles in their confession of Faith, and Catechism.

"God, the great creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things from the greatest even to the least by his most wise and holy will, according to his infallible foreknowledge, and free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness and mercy."

"God from all eternity did by the most wise and holy counsel of his own will freely and unchangeably ordain whatsoever comes to pass."

"By the decree of God, for the manifestation of his glory, some men and Angels are predestinated unto everlasting life, and others foreordained to everlasting death."

"Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as condition or causes moving him thereunto, and all to the praise of his glorious grace."

Saybrook Platform.

"God's decrees are the wise, free, and holy acts of the counsel of his will; whereby, from all eternity, he hath, for his own glory, unchangeably fore-ordained whatsoever comes to pass in time, especially concerning men and angels."

"God, by an eternal and immutable decree, but of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory; and in Christ hath chosen some men to eternal life, and the

means thereof: and also, according to his sovereign power, and the unsearchable counsel of his own will, (whereby he extendeth or withholdeth favor as he pleaseth) hath passed by, and foreordained the rest to dishonor and wrath, to be for their sin inflicted to the praise of the glory of his justice."

Larger Catechism.

We are fully justified according to the above articles, which are received and acknowledged, as the Calvinistic faith, in saying, that they deny in the most positive terms, agency, or good works of man; and that they believe that salvation is altogether according to the immutable decree and purposes of God, without regard to any condition, or thing to be performed by the creature. So fully persuaded are they of this, that in the 61st question in the larger Catechism it is asked;

Are all they saved who hear the Gospel, and live in the Church?

Ans. All that hear the gospel, and live in the visible church; are not saved; but only they who are true members of the church invisible."

If the above answer contains the truth, there can be but very little encouragement to join the church, or to attend to the routine of duties which are generally connected with church membership. If, after a person has been convicted, converted, &c. and having passed the ordeal of clerical wisdom and sagacity, he is received into the church, and has endeavored to conform to all the duties enjoined by the christian religion, there is still no certainty that he will be saved, of what use is it to join the church, or to pass through that wondrous work, upon the passions and feelings, if, after all, the persons may not be true members of the invisible church, and consequently will not be saved. This is the thing in every orthodox frame of the catechism and confession of faith did not believe in the efficacy of good works, nor did they believe that any conversion by men experienced in this world, or attention to certain ordinances; Baptism, the Lord's Supper, &c. gave them any grounds of hope that they would be saved, as all this they might do, and their names be recorded in the records of the visible church, but they, nevertheless, not being members of the invisible church would be lost forever. It would be well, if the members of the several churches believing this catechism and teaching it to their children, would attentively examine this 61st question and answer, and determine if they can what good effect these revivals, so called, can effect, and what use it is for a person to become a member of a church when after all he may be damned.

The orthodox, in opposing Unitarians, have contended, that the Unitarian denying the divinity of Christ, or rather that Christ is God, has destroyed all hope of salvation. For, say they, sin being infinite in its nature, required an infinite satisfaction, which none but an infinite being could render. The Unitarian then, denying the doctrine of the trinity, the vicarious sufferings of Christ &c. sets aside the doctrine of atonement and consequently salvation by Christ, placing the creature's future felicity on his own good works and merits; which is considered, as directly contrary to the scriptural doctrine of God's absolute sovereignty and grace.

It is but a short time since, that a clergyman of the Baptist persuasion had his license taken from him by the

Bethel Baptist Church in the City of New-York, for believing in man's ability to obtain salvation by his own exertions. The following documents explain the affair.

NEW-YORK, May 14th 1823.

TO MR. HORATIO N. LORING,

Dear Sir—As Clerk of the Bethel Baptist Church, it becomes my duty to inform you, by their direction, that they acknowledge the receipt of your license, which you returned through Elder Chase, our Pastor: and also that they are much grieved that your conduct should not only make it necessary to recall your license, but likewise to withdraw fellowship from you.

EXTRACT FROM THE MINUTES.

Horatio N. Loring, has departed from the faith of the gospel, in that he professes to believe in a universal atonement for the sins of all—he denies the doctrine of universal and total depravity, imputed righteousness, and belief-exertions or lose it by neglect.

Resolved in consequence of the above, to withdraw fellowship from said Horatio N. Loring.

Church meeting, April 8, 1823.

May the Lord, among other blessings give you clear and consistent views of his plan of salvation and lead you into all truth, is the prayer of your sincere friend.

A. R. MARTIN.

The reader can require no further evidence, that Calvinists do deny all good works, even, uniting in Church membership, as having any efficacy in the salvation of man: that it is of sovereign grace, and that let man do what he will, attending to all the duties and requirements of the gospel, if he is not a member of the invisible Church by the immutable decree and election of God, it will avail him nothing. What then shall we say, to those who are using all the means in their power to produce revivals, operating upon the passions, by persuading the people that their eternal salvation depends upon themselves; that they can have religion if they please, and if they are not saved it will be their own fault; and yet recall a license given to one of their own preachers, because he believed in the "ability of the creature to obtain salvation by his exertions, or lose it by his neglect."

We now lay before our readers an article from the Boston Recorder of June 14th, a paper which is the oracle of Calvinism, and that pure channel by which truth is to be communicated to thousands of perishing souls; a paper entirely devoted to the support of the Saybrook confession of faith, and Westminster Catechism.

TO EVERY YOUNG LADY

Who is engaged in instructing children and youth.

"The time will come, when Christ will inquire of you what you have done for the soul of each of the 'little ones' committed by him to your care. He will propose the inquiry with emphasis, for the discharge of your duty is connected with consequences infinitely important. To the inquiry, millions of spirits will listen; for by your faithfulness heaven will be peopled, and the prince of darkness lose many a victim of his wrath. Then too, these tender immortal minds, with whom you daily hold communion, will meet you before the throne of God, and you will see them in all the deformity of sin, or in rows of splendour and beauty at the Saviour's right hand. And what will be the anguish of seeing them cast off through your neglect? And what the ecstasy of listening to their songs of praise for pious instruction given them in childhood, and made effectual to their salvation."

The writer of the above address, has entirely lost sight of his Calvinism, and set at nought, the Sovereign will, Decrees, and Providence of God, as expressed in the articles we have laid before our readers, and thrown away his

doctrine of election, special grace and all the points appertaining to that system. Yea the so much boasted sovereign grace, and salvation by Jesus Christ is rejected, and every little school mistress is made the saviour of souls. By their faithfulness! Yes kind reader, by the faithfulness of school mistresses; not the faithfulness of God, nor the faithfulness of Christ, is heaven to be peopled, or hell populated. Could the writer believe this? Does the sagacious and enlightened Mr. Willis publisher of the Recorder believe that the eternal felicity of his children depends upon the faithfulness of their school mistress? we cannot believe that he does. Who possessing the common feelings of humanity, and acquainted with themselves, would take such a charge upon them as the salvation of the souls of men. Clergymen have assumed this care of souls, and pretended that the blood of souls would be required at their hands if they were not faithful. Decrees and election to the contrary notwithstanding; but it was not until we saw the Recorder, that we understood, that the God and Father of our Lord Jesus Christ, had committed the salvation of the souls which He had made to the faithfulness of every young girl who might take it upon her to teach school.

By what authority is it said by this writer, that Christ has committed the souls of those "little ones" to the care of these female teachers, and that he will inquire of them how they have discharged their duty. We call for the evidence in proof of this fact. Can any man, claiming sanity of mind, who will exercise the reason that God has given him, believe that the Almighty is so unconcerned about the eternal blessedness of the souls which he has made as to entrust them to the faithfulness of weak, erring beings, who are surrounded with a thousand cares of their own; and rest the eternal happiness of man on the instructions received in his youth.

We ask where is the efficacy of those boasted revivals; this work of God in converting the soul, if the peopling of heaven, is dependent on the faithfulness of these ladies who have undertaken to instruct children, and endless misery entirely owing to their neglect. Great indeed must be the anguish of an instructor, to behold in another world souls cast off forever on account of their neglect. Anguish not momentary in its duration but lasting as eternity. Anguish that must ever shut out from the heart of the unfaithful teacher all joy and peace, and render them as miserable as the objects of their unfaithfulness.

The writer recommends a method of instruction to be pursued with children; which is, to have a number of religious TRACTS (reader take notice the Bible is not mentioned) which are to be numbered, and to be loaned to the scholar at the head of each class, as the reward of merit, each tract to be returned in three days, and thus the tracts are to go the rounds. But who are to furnish these tracts? Will Mr. Willis or the writer of this address do this? No, it is probable they have tracts to sell. What is to be done? The young lady is set to begging. Will not some one give half a dollar? the gentlemen you board with, will he not do it? will not your minister? If not, will you not give it yourself? This is a species of beggary that outbeggars all description; persuade young ladies engaged in instructing children that the eternal happiness of these children depend on their faithfulness, to point out the best way of doing them good, and then set them to begging for half a dollar or pay it out of their own pockets to purchase tracts.

How long will mankind keep their eyes shut, and suffer themselves to be entangled in these contradictions and absurdities, which every man of discernment must discover if he will but look around him. It is a fact that cannot be denied, that the Saybrook confession of faith, and the Westminster catechism which people are teaching to their children, declare that all things are fixed and determined in the counsels of God, according to his eternal purpose and will. That the number to be saved is DEFINITE and DETERMINED, and that salvation is of God's sovereign

mercy, without the least foresight of faith, good works, or any conditions to be performed by the creature; while the advocates and professed believers in that system, are contending that salvation is dependent on the creature, and that each may not only save himself, but also save others.

COMMUNICATIONS.

FOR THE INQUIRER.

CONSISTENCY.

In the preceding numbers having considered the striking disagreement between Calvinism and the doctrine of Jesus Christ, we shall in this continue the contrast, by examining an extract from the Christian Watchman, for Nov. 30, 1822.

OBEDIENCE ENFORCED.

About four hundred years ago there lived a great warrior of the name of Tamerlane. He engaged in numerous wars and contests, and was in a degree famed as universal conqueror. When he was about to extend his conquests in any direction, the following was his practice; as soon as he approached the district he was about to subjugate, he commanded a white flag to be hoisted, and the following proclamation to be made: "If you wish to save your lives, now is the appointed time for you to repair to me, and claim my protection. Make no delay." After this time, if within the prescribed period they did not all come, and throw themselves at his feet, he would command a red flag to be hoisted, and proclamation to be made: "Quarter will no longer be given, I shall now utterly destroy such as have disobeyed my command." And he did so accordingly.

Thus it is as it respects our LORD JESUS CHRIST. He in the capacity of our Saviour, with delight invites us to approach him, saying, in this life take shelter in me, and in the next you shall obtain everlasting happiness. But if you neglect the opportunity, you will suffer the endless torments of hell. That is, after death there will be no mode whereby you can obtain the pardon of your sins."

Proof of the above will be found in the sacred scriptures. *He that believeth and is baptized shall be saved, but he that believeth not shall be damned.* Why should we not therefore, whilst we have opportunity, take refuge in the Saviour, and that without delay.

The above history, comparison, proof and expostulation suggest the following inquiries and reflections.

1. Does Christ invite sinners to take shelter in him during this life, with the assurance that they shall obtain everlasting happiness in the next as the consequence, knowing, not only that some whom he calls with delight *will not come*, but that God has decreed that they *shall not*? If he be ignorant of man's final destiny, and truly anxious for his salvation, he may call with delight and sincerity; but in this case there will be no agreement between him and his Father, or all men will be saved, as he calls each soul of the human family. If he knows what will be the ultimate state of those whom God has designed for ruin, and yet calls them to repentance and peace, he either mocks them with empty offers, or is really opposed to the purpose of God, in striving to effect their salvation. It hence follows, as Christ invites all without limitation or distinction, and with the most unquestioned sincerity, that he is not God's messenger, or that he has gone beyond his commission. But that Christ is God's commissioned teacher, and that he has faithfully complied with his instructions, and performed the work he was sent to finish, the scriptures abundantly testify. God in a voice from heaven declares concerning Christ, he is my beloved Son, in whom I am well pleased. This is not only a full recognition of sonship, but a strong expression of love and satisfaction. At Christ's transfiguration he repeats the same language concerning him, and adds, hear ye him; by this claiming him for his

great Apostle, and requiring all to hear and obey him. Jesus affirms he had glorified his Father on earth by finishing the work he had given him to do; and the apostle informs us Jesus is crowned with glory and honor, because he has tasted death for every man. From these quotations it is evident that Christ has not violated his commission; that he devised nothing contrary to the pleasure of him who sent him, and that he came on earth only to do his Father's will. But as the will of God is that all men should be saved by coming to a knowledge of the truth, the Redeemer must have come to instruct them in the truth, that thereby they might be possessors of eternal life. The question is now answered in the negative, that Christ never calls any whom the Father does not will to save. A brief recapitulation of particulars will show the justness of this conclusion. What object could the Redeemer propose to himself by inviting those to the felicity of heaven, whom God had made for eternal suffering? could he sport with their hope of bliss, and enjoy the agony of their everlasting disappointment? no, for he has a soul of the tenderest compassion for all our race, and continues unchanged long as he exists. Could he invite all not knowing what the lot of some might be? no, for heaven never sent an ignorant teacher to instruct the unenlightened, nor employed any being to excite rational hopes, which it will finally disappoint. Our illation is therefore accurate and conclusive on both sides; on one hand, in favor of the universality of the call, from the nature and declarations of God; on the other, in opposition to the idea that the call will prove ineffectual in any instance, as this would demonstrate the insincerity of him who makes it, he possessing power adequate to the completion of his every desire.

2. Does Christ urge a compliance with his invitation by threatening people with the endless torments of hell? If this be the course he takes, he is justly compared with the conquerors and tyrants of earth, who give the nations they subdue a choice between slavery and death, and persuade them to accept the first, by all the horrors of torture and crucifixion. This being the method which Christ adopts, Nero, Domitian, and Decius stand guiltless before the throne of God, as they faithfully copied his example and cherished his feelings in all their persecutions of the Christians, and really endeavored to convert them to as good a religion as Christianity ever presented to man. In truth, the Watchman has brought down the great apostle of God to a level with the Arabian impostor, only giving him the fires of hell in place of the sword of Mahomet. If this be the character of the Prince of peace, what would be the character of the Prince of war? We will now determine whether this comparison has not misrepresented the preaching of Christ. Did he conjure men to make an unreserved surrender of themselves, and urge them to this act, by the torments of a suffering eternity? let the Scriptures settle the question. Christ, and John his herald preached, saying, Repent, for the kingdom of heaven is at hand; and his disciples and apostles must have taught in the same manner, or they could not have inculcated his doctrine. But did the Watchman tell the truth, Christ and his messengers would have said, repent, for the kingdom of hell is at hand. Yet they never taught this doctrine, nor persuaded men to take shelter in Christ from the wrath of that God who sent him for their salvation. They labored and suffered to reconcile transgressors to their heavenly Father; not through the influence of terror, but by portraying his eternal love in the most affecting methods; by showing that it embraced the whole family of sinners, and by exhibiting the commendation of that love, in his freely giving his Son for us all, and thereby furnishing pledge that he would with him freely give us all things. We now feel authorised to make the following inferences concerning the questions we have discussed. It is certain from Scripture that Christ tasted death for every man; that he tasted death for those only whom God had given him, their salvation being the joy that was set before him, for

the attaining of which he endured the cross, despising the shame; that those God has given him will come to him, and that those who come, he will in no wise cast out. From these passages it is clearly evident that Christ has the fullest authority to invite each soul to heaven, and that in doing this, he is but accomplishing the pleasure of God. By the scriptures already blessed, and by the comforting assurance of rest, ease and enjoyment by which Christ urges sinners to come to him, we are certified that he did not constrain by torments of hell, but that he melted the soul by the love of God, and rendered it perseveringly obedient by the happiness of eternity.

3. Does Christ in this life invite us to approach him, that he may shelter us from the wrath of God in the future world; and does he make this invitation with delight, being deeply anxious that we should accept it, and in the coming state turn our bitterest foe, because we have not complied with his offers? Though many have contended that God and Christ are mutable, and though this opinion has been received for ages, yet, believing no sentiment too sacred for investigation, & feeling the importance of understanding this, we shall examine it for ourselves. If Christ be the friend of sinners, of all sinners in this life, and will become the enemy of those in the next world, who have not secured his friendship in this, reconciliation to him is of infinite consequence, as it determines the character of eternity. Milton, entertaining the popular notion of Christ's mutability, makes him address the host of saints, and then gives this description of him.

So spake the Son, and into terror chang'd
His countenance too severe to be beheld,
And full of wrath bent on his enemies.

Full soon

Among them he arriv'd, in his right hand
Grasping ten thousand thunders.

(To be continued.)

FOR THE INQUIRER.

I have read, with more pleasure, perhaps, than the few other readers of the work, a book, entitled, "A Theoretic Exposition of the Science of Sanctity, according to Reason, Scripture, Common Sense, and the analogy of things: containing an idea of God: of his creations and kingdoms: of the Holy Scriptures: of the Christian Trinity, and of the Gospel System. By Thomas Fessenden, A. M. Pastor of the Church in Walpole, (N. H.)." Printed by William Fessenden, for the author, Brattleborough, (Vt.) 1834.

The venerable author of this work, like Chauncey, Huntington, and not a few other clergymen, became convinced of the truth of Universal Salvation, many years before he thought proper to avow his conviction to the world. The work on its first appearance, was reviewed with much severity in the Boston Monthly Anthology. The critics very justly remarked that the style was unpolished and almost obsolete, but they gave the author due credit for displaying a rich fund of ecclesiastical learning, a kind of merit which they acknowledged to be very rare among the clergymen of New-England. The following extracts will prove that Mr. Fessenden was a curious and ingenious writer, although he could not claim the reputation of an elegant and classical one.

Vermont, July 21st 1833.

Extracts from "Science of Sanctity."

We are told with respect to the Son, the Deity was "always Father as he was always God," thus the cause and effect are coeternal, and to complete the absurdity, this second person begotten and born before all worlds, without a mother, *condescended* to be born in time, the Son of man without a human father. The eternal Son which is one self, takes to himself "a true body and a reasonable soul," which is another person, but after the union they are "two

natures and one person forever;" and yet there is no conversion of one nature into the other, confusion or commixion of both in one. And by virtue of a communion of properties, things are predicated of the whole person, which belong to one nature only, even before the union of the natures took place which constitute the person. Dr. Edwards in the matter of creation argues; "That the cause ever precedes the effects; and that therefore an eternal cause of an eternal effect, *a parte ante*, is absurd: for it is impossible what had its being from another should be co-existent with it." This will hold true in any kind of production. God therefore is not "a most perfect essence consisting of three persons," as Dr. Edwards supposes, but the personal Father only, of his only begotten Son."—p. 111, 112.

"This illustrious personage, the only begotten, and divinely noble Son of God, began his personal being in our world, by a proper generation, conception, and nativity at Bethlehem, as really and truly as John, called the Baptist, did six months before; nor is there any account of the prior existence and acts of the one, any more than of the other."—p. 112.

"An eternal Son, and an eternal Trinity, are mere scholasticisms, human inventions, and groundless traditions."—p. 161.

"But the actual restitution of all things is not yet accomplished. "We see not yet all things put under Christ, but we see Jesus, who was made lower than the angels for a little while, for the suffering of death, crowned with glory and honour" to effect it. Heb. ii. 9. *original*. And we expressly read that he must reign till all enemies are put under him, and death itself the last is destroyed. He was manifested to destroy the works of the devil: shall he not do it? Nay he became incarnate that he might destroy the devil himself, and he will do it. The devil and his adherents as such are not of God's creation, they had no existence in God's original creation and kingdom, nor will they have any being in God's final kingdom. God will not suffer an eternal blemish in his works, or evil to be endless."—p. 164.

A book entitled, "The State of Souls, separated from their Bodies, proving that the punishment of the wicked will not be endless," &c. translated from the French, was published in 1817, by Rev. Nathaniel Stacy, of Hamilton, (N. Y.). The editor states that the work was found in the library of a Presbyterian Clergyman, (Mr. Thomas Haven) in New England after his death. Both the author and the translator are unknown. The book is lettered "Purification and Restoration," and contains much substantial argument in support of the doctrine of Eternal Truth.

Many clergymen and authors (Tillotson, Blair, Brookes, &c.) have hinted to their hearers and readers the doctrine of Universal Salvation, without openly avowing it. That old, sound and solid novel, "The Fool of Quality," the five volumes of which are worth five thousand volumes of the "Great Unknown," (well known however as Walter Scott) is full of this doctrine. The intelligent observer will find a fine vein of it running through the whole work.

It appears not to be *universally* known that the Calvinistic poet, Cowper, was a most determined advocate for the doctrine of Universal Restoration. But he who can think otherwise after reading the following delightful passage from the sixth book of *The Task*, must be either stupid or mad.

"The groans of nature in this nether world,
Which Heav'n has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophets' lamp,
The time of rest, the promis'd Sabbath, comes.
Six thousand years of sorrow have well nigh
Fulfill'd their tardy and disastrous course

Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of a sea
Before a calm, that rocks itself to rest;
For HE, whose ear the winds are, and the clouds
The dust that waits upon his sultry march,
When sin hath mov'd him, and his wrath is hot,
Shall visit earth in mercy; shall descend,
Propitious, in his chariot pav'd with love;
And what his storms have blasted and defac'd
For man's revolt shall with a smile repair.

Sweet is the harp of prophecy, too sweet
Not to be wrong'd by a mere mortal touch:
Nor can the wonders it records be sung
To meaner music, and not suffer loss.
But, when a poet, or when one like me,
Happy to rove among poet's flow'rs,
Though poor in skill to rear them, lights at last
On some fair theme, some theme divinely fair,
Such is the impulse and the spur he feels
To give it praise proportion'd to its worth,
That not to attempt it, arduous as he deems
The labour, were a task more arduous still.

Oh scenes surpassing fable, and yet true,
Scenes of accomplish'd bliss! which who can see,
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of the joy?
Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past.

Error has no place:

That creeping pestilence is driv'n away;
The breath of heav'n has chas'd it. In the heart
No pass on touches a discordant string,
But all is harmony and love. Disease
Is not; the pure and uncontaminat'd blood
Holds its due course, nor fears the frost of age.
One song employs all nations; and all cry,
"Worthy the Lamb, for he was slain for us!"
The dwellers in the vales and on the rocks
Shout to each other, and on the mountain tops
From distant mountains catch the flying joy;
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round,
Thus heav'n-ward all things tend. For all were once
Perfect, and all must be at length restor'd.
So God has greatly purpos'd; who would else
In his dishonour'd works himself endure
Dishonour, and be wrong'd without redress."

FOR THE INQUIRER.

Mr. Editor,—I was much surprised to find in the last Inquirer, an article from the Boston Universalist Magazine containing an extract from the Christian Disciple, published in Cambridge, which extract is said to be from the pen of the Rev. Mr. Walker, of Charlestown, a Unitarian Clergyman of celebrity, in which he declares that Unitarians do not believe in endless misery. If it is the case that Unitarians do not believe in interminable woe, but, that the wicked will be annihilated, or that punishment will be corrective, and bring the offender to a state of holiness and happiness, why do they not boldly preach their sentiments, and from the desk inform the people what they really believe. But few people who hear Unitarians preach, can tell whether they believe in endless misery or not, but most generally conclude they do; and this belief is strengthened by their evident unwillingness to fellowship Universalists.

When we behold a time serving politician, who for the sake of popularity, will cringe and bow to all whom he meets, and is careful to disguise his sentiments when the acknowledgement would not obtain for him the influence he would possess, we readily concur in disapprobating such

conduct, and consider him as not governed by those good principles, which an honest and independent man would be careful to observe. Can we then approve of that time serving policy in those, who call themselves the ministers of Christ, who has declared himself the way, the TRUTH, and the life? If there is any subject in this world which requires plainness of speech, and sincerity in the discussion, it is that subject which embraces the happiness of man, not only in time but in eternity. It is a subject on which the preacher should tell the truth, the whole truth, and nothing but the truth, according to his knowledge and understanding of the same.

The doctrine of eternal misery has produced many and sore evils, it has deprived the parental heart of those consolations which the gospel offers, when experiencing those afflictions which arise from the loss of some dear object of affection. It has filled the heart with unspeakable anguish, under the apprehension, of suffering the wrath of Almighty God through an endless eternity. It has driven men to despair, insanity, and suicide. It has furnished the cunning and designing with the means of working upon the passions of the weak and ignorant, and producing those violent excitements which run men into blind fanaticism, and submission to those dogmas which are contrary both to scripture and common sense. This doctrine of endless misery then, if not the truth of God, ought to be opposed, with becoming energy, and every man convinced that it is not true, ought with a firm and independent spirit bear his testimony against it. No consideration whatever, ought to restrain him, it is a subject of too much importance to be trifled with; man has too much at stake, to be left in the uncertainty of conjecture. He, therefore, who comes forward into the ministry from pure and proper motives, having the love of God and the welfare of his fellow beings in view, will spurn that mushroom popularity, and those praises of men which depend, on any thing but a due regard for the truth, and will boldly preach the truth as it is in Jesus, and strive to please God, by whom he is called into the ministry, rather than man.

The ultimate end of every being, is what we are all interested in knowing, if it can be known. If then, the scriptures teach endless misery, let it be preached boldly and without reserve. If they teach that the wicked shall be annihilated, let the preacher be explicit and inform the people of his charge of this fact. If the Bible declares that the wicked shall be punished in another world, whether for a thousand or a hundred thousand years, yet, if all punishment is corrective, and will ultimately produce a reformation, and man by discipline will be brought to holiness and happiness, this ought to be declared without disguise. It is necessary that it should be, for the present as well as future happiness of those who by piety of life, hope to enter immediately into rest. A person of real benevolence, and with the common feelings of humanity must derive consolation from the belief that although their children, or neighbors may have to endure sufferings, yet those sufferings will not be endless. That the afflictions endured, by the infinite wisdom and goodness of God, will prove salutary, and corrective; and that the offenders will, in the dispensation of the fulness of times, be gathered together in one in Christ Jesus. As far as I am acquainted with Universalists, they believe in the righteous judgment of God, and that HE will reward every man according to his works. They believe that all punishment will be disciplinary, and in due time the offender will cease to offend and come to the enjoyment of holiness and happiness; and if I am correctly informed they feel no disposition to contend about the time, as to its duration, leaving that with Him whose infinite wisdom can best determine, and whose unbounded goodness will not inflict more than is absolutely necessary. Why then do not Unitarians openly acknowledge their belief on those subjects? Some of the Clergy of that denomination privately acknowledge their faith and hope, yet in their public communications leave the

subject in uncertainty, nay sometimes with the impression of the certainty of endless woe. I would quarrel with no man on account of his faith, but surely men in the high and holy vocation of ministers of Christ and his TRUTH ought to be explicit, and not keep back for the sake of popularity, that which is essential to the happiness of mankind to know. Let them come forward, with independence of mind and as the servants of God, and the Heralds of Salvation, proclaim the TRUTH, the whole TRUTH as it is revealed in the word of God.

A LOVER OF TRUTH.

FOR THE INQUIRER.

THE MORALITY OF THE GOSPEL; OR
THE IMMORAL TENDENCY OF CALVINISM.

NO. 14.

We have examined the several prominent points of doctrine in the calvinistic system, and considered their tendency and influence on the morals of society and the conduct of mankind, and having previously noticed the *spirit* of this system, we might regard the subject as being brought to a close, but as we have already gone more fully into it, than we originally intended, it may be proper to attempt to do more complete justice to it, which will require us to attend to several other considerations.

We have seen what are the spirit and doctrines of this system with reference to morals; we will now turn the attention, to its leading and peculiar virtues.

Every system of theology has its virtues as well as its articles of faith, its rites and modes of worship. The virtues of christianity, we considered in two or three of our first numbers, which constitute what we have called the morality of the gospel; it remains to be seen whether the virtues of calvinism are the same as those of christianity, or whether they are more nearly allied to those of the religion of the pharisees, which Christ so emphatically condemned. As the object of true religion can be only to regulate the conduct of mankind, and make them better and happier, the morality of any religion is justly regarded as the strongest test of its authenticity. Hence the morality of the gospel as we have before remarked, is considered by all believers in Christianity, as conclusive evidence of the divinity of the christian system; its morality, it is said is so pure and perfect that it must have had a divine origin. If this argument is conclusive as to christianity it must be equally applicable and equally conclusive as to every system of theology which is claimed to comprise the doctrines and virtues of the christian system. If its morality is not pure, if it does not agree with the morality taught and practised by Christ, it cannot be christianity, it cannot be a religion from God!

The morality of christianity, is simple, natural and rational, and consists as we have often had occasion to observe of obedience to God and love to our fellow creatures,—of love to all mankind even to our enemies and those who despitefully use us and persecute us. And here it may be proper to remark that the moral doctrines taught by Christ have nothing mystical or new in them—that christian morals are built on the same basis as natural morality, namely the nature and fitness of things. There can be but one moral system, which consists of the moral nature and relation of ideas. The most that revelation has done, or could do, has been to give us a deeper insight and clearer perception into the constitution and relations of moral ideas, or in other words, into natural morality. Christianity did not *create* a new system of morality, it only revealed or unfolded to mankind a clearer view, of that system which had previously existed, and which is co-eval with creation. Moral principles existing in the fitness and constitution of things, the nature of man, and his relations to his fellow creatures, to his Creator and the works of his power; they must necessarily be co-eval with creation; and as they form a part thereof, the moral system

cannot be changed, more than the physical, and they both form one and the same grand design or system of creation.

How absurd then is the conduct of those who deprecate the light of nature, consider it a *false light*, and a dangerous guide, and who regard the morality of christianity as entirely different, from natural morality. Can the light of nature be a false light? Can nature be false to herself? How preposterous. What is this, but a libel on the works of the Creator? The light of nature is the light of God; the morality of nature is the morality of nature's God, and is no less divine in its principles and origin, than the moral system of the gospel, for as we have already observed they are both one system. The light of the gospel is not *opposed* to the light of nature, neither is it a different kind of light, which exhibits moral objects through a new medium, and with different relations. Can those be fit teachers of mankind who depreciate and decry natural morality; and who talk about persons being brought out of nature's darkness into the marvellous light of the gospel. If the light of nature is darkness then the light of the gospel is darkness, for they are the same light except that one shineth brighter than the other.

Christianity teaches us that to do justly, love mercy and walk humbly before God is the summary of moral obligation. Does not natural morality teach us the same? Revelation inculcates the obligation of respect, reverence and honor for parents, of filial affection and all the social duties. Is not this in accordance with the morality of nature, or is the light of nature on these subjects a *false light*? Christianity inculcates peace, justice, charity, humanity, meekness, forbearance, benevolence and mercy; and in fine it teaches us to do unto others as we would that they should do unto us. Are not all these moral duties which are pointed out by the dictates of reason and the light of nature, which fanatics denounce as a false light, as an *ignis fatuus*?

We have deemed it necessary to go more fully into the consideration of the moral principles of christianity, that we might compare the leading virtues of orthodoxy with this standard. It cannot be surprising that those who have created an artificial religion or system of faith, which they call christianity, should also have invented an artificial system of morals. Whether this has been done or not can be easily determined, as we have only to compare the prominent moral virtues of calvinism with the standard referred to, or with those of the gospel, the moral maxims and precepts taught by Christ, and enforced by his example. We must defer this until our next number.

FOR THE INQUIRER.

To the editor of the Christian Secretary.

You have been twice publicly called on by the editor of the Inquirer to produce *facts* and *names* relative to the libel on Universalist preachers which appeared in your paper of Feb. 15th, in a communication signed *Peregrinus*. To these calls you have not seen proper to reply. As the author of that production was in town last week, you have an ample opportunity of authenticating that statement if true; and if not, it is due to the cause of truth, to offer the apology which would be deemed satisfactory, viz. that you were imposed upon by your correspondent. The charge of *Peregrinus* is a serious one, and the character of your paper for truth and candour is staked on the issue of this subject. Are you willing to have it believed that those despicable slanders are your only means of attack on the doctrine so often vilified? Will you submit to the accusation of *slander* rather than to acknowledge the falsehood of an anonymous correspondent, or at least his imposition on your credulity? Of one thing you may be fully assured,—that *more than one* of your congregation is very much dissatisfied with your silence in this particular. If Universalists are not worthy of notice, why make so frequent mention of *recantations*, &c. and then in all cases observe

the most absolute silence when called on for *names and places*. It is unchristian, ungentlemanly, & cowardly, thus to "STRIKE, but hide the hand," and the frequency of this species of warfare leads too surely to the conclusion, that the cause which needs such exertions is indeed desperate.

A CITIZEN.

RELIGIOUS INQUIRER.

SATURDAY, August 9, 1823.

RELIGIOUS INTELLIGENCER.

Through the politeness of a friend, we have been favored with the Religious Intelligencer, of August 2d, published in New-Haven, containing an article entitled the "EFFECTS OF UNIVERSALISM." We are sorry that it is not in our power to lay this article before our readers in this week's paper, but will most assuredly do it in the next. The spirit of heaven born charity which is so remarkably the portion of Calvinists; that refinement of soul which the doctrine of endless misery produces; that love of truth which ever characterises some believers in orthodoxy, and above all, that perfect obedience to the golden rule of our blessed Saviour, "As ye would that men should do unto you, do ye also unto them," which is possessed by these truly pious people, are all so powerfully manifested by the writer in the Intelligencer, that it would be robbing community of much light and instruction, as well as the display of those graces which form a brilliant trait in the Calvinistic character, to confine the publication of the article alluded to, to the Religious Intelligencer. We shall therefore give it publicly in our next, accompanied with suitable remarks.

We call upon the editors of the Intelligencer to furnish us proof of the facts. The name of the village in which the death noticed happened, and in which, there are so many drunken profane Universalists, who are in the constant habit of meeting on the Sabbath to indulge their festivity and raillery. There has been so many of these stories published in such papers as the Intelligencer, which have been proved false, or of which they have refused to give the names of persons and places when required, that we have become quite sceptical, and are determined, not to believe these stories though they should appear in papers enjoying the smiles of orthodox patronage, and published in the enlightened, and pious City of New-Haven, unless they come accompanied with the names of persons, to whom we can refer for proof if necessary. If the publishers of the Intelligencer, or their correspondent are desirous that we should believe their report, or that it should have any good effect on society, they will undoubtedly favor us with the facts required.

A WORD TO OUR METHODIST BRETHREN.

BRETHREN—Consistency in profession and action, is absolutely necessary to constitute a pious and a good man. The saviour in speaking of men hath said "by their fruits ye shall know them." By fruit, we are to understand the actions of men, and by their actions, not their professions, ascertain the sincerity of their hearts. You brethren would lightly esteem that man's judgement who should determine on the quality of the fruit which a tree would bear, merely by the beauty of the blossoms it put forth in the spring. Is there not the same weakness in judging of a man's heart, by his profession, and because he talks of love, and grace, and makes much noise about religious duties, taking it for granted that he must have experienced the love of God in his soul?

If brethren the truly pious and enlightened man will be consistent in his profession and actions, and will have his daily conduct to correspond with the solemn vows he has made in the presence of God, to devote his life to the service of his heavenly Father, we invite you in christian

love, to examine yourselves whether there is that proper correspondency in your declarations and conduct, which we have a right to expect from you. It is well known that you disbelieve in the Calvinistic doctrine of particular election and reprobation, and your ministers have done much in exposing the absurdity of that doctrine. They have ably vindicated the character of God from that unfounded charge of partiality, cruelty and tyranny, which is exhibited in a doctrine which declares that the ALMIGHTY has by an irrevocable decree, consigned a large portion of his dependant creatures to endless wretchedness, long before they had existence, and that too, without the least regard to faith, good works or any conditions to be performed by man. For this they deserve the praise of every benevolent and reflecting mind, and for this they will receive the approbation of that God whose character they defend. You have often brethren declared, (and your preachers have said it in their desks,) that were you to change your religious sentiments you would embrace Universalism, in preference to Calvinism, as universalism was more consistent with the nature of God as delineated in the scriptures, and much more reasonable than Calvinism, which consigns innocent and unoffending beings to endless woe without the least possibility of escape. Why is it then brethren, that after these public declarations, that you consider Universalism more consistent with the truth, and that you would embrace it in preference to Calvinism, you should, nevertheless, unite in opposing Universalists, and join in stigmatizing those, who with yourselves contend against the horrible doctrine of particular election and reprobation, and labor with you to prove the universal goodness of God; His free unbounded grace; the universality of the atonement by Jesus Christ; and the sincere and free invitations of the gospel to every creature? Does this conduct correspond with your professions? You say, you prefer Universalism, as the most consistent doctrine, a doctrine more comforting to the soul, than the God dishonoring and soul destroying doctrine of Calvinism, and yet you unite with Calvinists to oppose the doctrine you prefer. This brethren is inconsistent, your word and actions do not agree.

We very well know that those, who were your bitter enemies and revilers, and who coupled the name of Methodist with every thing that was evil, have within a few years become professedly very friendly, and present you with the hand of fellowship whenever they want your assistance. You have listened to the Syren song, and have been charmed by the sounds of Unity and christian forbearance, until you seem to have lost all recollection of the past, both as to the conduct of those who endeavored to grind you to powder, and exterminate you as a denomination; and the exertions of those liberal minds, by whose labors, and unwavering determined spirit in co-operating with you, have produced that state of things by which you stand on a level with your former persecutors, and enjoy equal rights and privileges with them; you have suffered your religious prejudices to be excited against these your friends, and you have enlisted with your enemies and theirs, to deprive them of the rank and character of christians. Are you sure brethren that this professed friendship is sincere. If Universalists were destroyed as a sect, do you believe that you would be spared? We are persuaded not. Let Universalists as a denomination no longer exist, and then how would you fare. We will inform you brethren by laying facts before you, by which you will discover how much friendship Calvinists have for you where your assistance is not required to carry their designs into effect.

It must be generally known to you, that in consequence of the loss sustained by your brethren in Norwich in the destruction of their meeting house which was carried away by the freshet, the Governor of this State issued his Brief for the taking up contributions in the different parishes throughout the State, in order to assist your friends in rebuilding their Chapl. How has this matter been treated.

have the Calvinists generally shown themselves warm hearted, and sincere friends? No, in many instances the proclamation was read with a calm indifference which evinced to the hearer that it was not worth while to contribute much; in some cases a determined opposition was expressed. The clergy in general have exerted their influence against it, and done much to prevent any assistance being given. The following cases have been stated in different papers as facts, showing the illiberality, and uncharitableness of orthodoxy.

"The Rev. Pastor of a society in Canterbury, read the proclamation of the Governor, authorizing the contributions to enable the poor Methodist brethren to rebuild the temple of their God, whom they delight to honour; and immediately after, addressed the following remarks to his congregation; viz. "Let it please or displease whom it may, I shall observe that this same benevolent legislature, who granted the petition of this Methodist society, for the purpose of building a Meeting-house, rejected the petition of the Missionary Society in this state, for the purpose of sending the Gospel where they have not any Meeting-house nor preachers—for myself, I shall not give any thing!"

Having finished this singular address, the Rev. Pastor sat down with such apparent ill-humour toward the cause, that those who had ever so much disposition to comply with the benevolent intentions of the General Assembly, dared not do it in his presence.

The Deacon then rose and seconded the views of His Reverendship, and added, "that he should give nothing, and he presumed that no one else would." The Parson, however, upon further consideration, permitted the Deacon to hold his hat at the door, in which was found some time afterward, the sum of THIRTY-ONE CENTS!! It is presumed that this was not put in until after the donors got out of the house. Comment to a Christian community, is wholly needless."

A certain deacon, perhaps the one mentioned in the above, being asked, why he did not give something to build the methodist meeting-house, replied unhesitatingly, "that he would give more to pull it down, than he would to build it up."

Thus brethren are you treated by those professed friends, who have for two or three years past greeted you with a smile, and presented you the extended hand, whenever your assistance was needed in carrying certain points, which could not be effected without your aid; but where this assistance is not needed, and they are not afraid of the increase of Universalism, they treat you with the same cold neglect and contempt as heretofore; and while a pious benevolent clergyman, on reading the Governor's Brief declares he will give you nothing to rebuild your house, the no less pious and charitable deacon, says, he will give more to pull down your meeting-houses, than to build one up.

There are two things, then, to which we invite your attention, *First*, the inconsistency of your own conduct, that while you despise and condemn the calvinistic doctrine, labor to show its absurdities, and acknowledge your own decided preference to Universalism, you nevertheless unite with calvinists in their endeavors to depress, and destroy that doctrine which claims your preference. *Secondly*, the professed friendship of those with whom you have been acting, which we wish you to compare with the recent facts, in relation to the Governors brief for rebuilding your chapel in Norwich. Remember brethren, the Saviour's directions "By their fruits ye shall know them." Having duly reflected on these things may God grant you wisdom to act consistently, that your actions may ever correspond with your profession.

* * * The Rev. MR. KNEELAND, of Philadelphia, will preach in the State-House, TO-MORROW, (Sunday 10th inst.) Services commencing at the usual hours.

From the (Canandaigua) Plain Truth.

BEAUTIES OF ORTHODOXY OR SPIRIT OF THE MISSIONARY MAGAZINES.

From the Boston Recorder.

"The number of girls in the boarding school (in India) is four. Three of them have English names, &c. * * * we gave the fourth girl the name of *Anna Kemp*; but as she has shown herself unworthy of it, we have taken it away."

This must have been a sore punishment!

"Her heathen name is *Tayvany*, and signifies a *divine elephant*."

I do not see wherein *Anna Kemp* is superior to *Tayvany*. Was she a notable sinner—and a great patron of the beneficiaries?

"Donations for 'one little month' (Jan. 1823): Buckland, Mass. by Lucretia Allen, and the school of Sally Forbs, &c. &c. &c. \$42 68."

[?] This remote and indigent town has about 1000 inhabitants—and at this rate pays more than \$500 annually for missionary purposes—more than was even given for the support of the gospel among themselves in any one year. If every town would contribute in the proportion of this poor place towards paying our national debt, it would soon be liquidated.

"From a letter enclosing \$26 as the avails of a small missionary field, we extract the following. * * * in consequence of it, (\$26) one more sermon may, perhaps, be preached to a heathen assembly, and thereby, one more perishing Hindoo or Owhyhean may be made savingly acquainted with the SAVIOUR of the world. * * * it (the \$26) will not be lodged in the LORDS TREASURY in vain."

The wheels of the missionary *Tombercan* can never glide smoothly on without a due supply of the "magic oil." The price of a Hindoo, however, has greatly fallen. \$26 a head is very cheap! His Satanic Majesty must value his slaves lower than did the Bashaw of Tripoli. See *Leah's Treaty* in 1805.

"The Managers of the American Bible Society made a grant of \$1000 to aid the missionaries at Serampore, &c. * * * at the same time they granted \$500 for Bibles to be distributed by the American missionaries in Ceylon, &c. &c. * * * nothing could tend more to REPLENISH THE FUNDS of our National Bible Society than the measure above described."

Our missionary journalists must be great magicians. The subtraction of \$1500 from a fund tends to replenish it! We must have a new system of missionary book keeping. We have high clerical authority for asserting that 5,000,000 of our own countrymen are destitute of Bibles.

"I do not like this becoming *life members* of Benevolent Societies," says Avarus, "it is ostentation. My motto is, let not your right hand know what your left hand doeth."

Is not that a scriptural motto, Mr. Willis?

"So said Deacon *Closefist* as he contributed *four pence half penny* (6 1-4 cts.) toward bearing the expenses of an Elder who had been preaching five weeks gratuitously, and was taking a long journey. Avarus too dislikes a *steeple* and *bell* because they savor of ostentation."

Dare Mr. W. say that a steeple and bell do *not* savor of ostentation? Did He who had his birth in a manger, and who chose his followers from the fishing-boat, direct his disciples to rear steeples and bells? And thou Nathaniel! thou callest thyself his humble follower. "God shall smite thee, thou whitened wall."

"What would Avarus have thought of Solomon's temple, and of Solomon's dedicatory prayer?"

If a man of sense, he would have thought that the example of an absolute monarch—the keeper of 1000 women, in a dark age among a nation of slaves, ought not to be imitated at all by christians in republican America! Is Mr. Willis a Jew or heathen? Perhaps he is in the market like Pindar's razors.

(Continued in our next.)